

## **MIQRA WEEK 8: Fruit of the Spirit**

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Picture with me a dusty field in Judea. It's late spring. The barley has already been brought in during the Feast of Firstfruits, and now the wheat is ready. Farmers gather bundles, thresh the grain, and prepare two loaves. But unlike the unleavened bread of Passover, this bread has leaven, so it rises. It's baked, shaped, offered, and lifted up as a wave offering before the Lord.

This is **the Feast of Weeks**, also known by its Greek name: **Pentecost** — fifty days after Passover. A harvest festival. A celebration of provision. But Pentecost was never just about grain; it was always pointing forward.

Now fast forward to **Acts 2**. The Day of Pentecost has fully come. But this time, it's not bread being offered: it's **hearts**, it's **souls**, it's **bodies filled with the Holy Ghost**. The Spirit falls, tongues like fire appear, and suddenly what began with a single promise in the Upper Room becomes the global birth of the Church.

So here's the question:

If Pentecost was the day the **Spirit came**, what has happened *since*? What does the Spirit want to do *in* us today?

Let's read Galatians 5:16–26.

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### 1. Pentecost Was a Harvest... and It Still Is

Pentecost was the **fulfillment** of the Feast of Weeks, not the cancellation. Under the Old Covenant, they brought physical grain. Under the New Covenant, God brings forth a **spiritual harvest** — not from fields of wheat, but from the **soil of the heart**.

In Acts 2, Peter preaches, and 3,000 *souls* are added. That was a harvest. But that's not the **only** harvest God was after.

He didn't just want to save us. He wanted to **transform** us.

Because fruit isn't just the outward result... it's the **evidence** of what kind of tree something is!

Jesus said, "You will know them by their fruits." — Matthew 7:16

So when the Spirit comes in, it doesn't leave the heart barren. It plants something. And over time, that something grows.

## 2. The Power Wasn't Just to Witness, It Was to Bear Fruit

Many times when we teach Pentecost, we emphasize the fire, the tongues, the boldness, and rightfully so. Acts 1:8 says:

“You shall receive power after the Holy Ghost is come upon you...”

But **power for what?**

Yes, power to witness. But also power to **walk**.

Power to **love** people who hurt you.

Power to **choose joy** in suffering.

Power to stay **peaceful in conflict, faithful under pressure, and kind in a culture of cruelty**.

That's what the Fruit of the Spirit is — the internal evidence of Pentecost. It's the **continuation** of Acts 2 in our character.

Let's say it plainly:

**Pentecost isn't just what happened to them. It's what happens *in* us.**

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## 3. Two Loaves, One Harvest: A Unified Work

In Leviticus 23:17, God commanded that **two loaves** of leavened bread be brought as a wave offering. Why two?

Some scholars say it's Jew and Gentile, both being brought into one body. Others say it symbolizes imperfection, because the loaves had leaven, and yet God still accepted them.

Either way, here's the message:

Pentecost isn't about **perfect people**, it's about **yielded people**.

The Spirit doesn't just anoint the spotless. It fills and transforms the **willing**.

And that means our lives, like those loaves, can be **lifted up** — not as a display of our righteousness, but as a testimony of **God's fruitfulness in us**.

## 4. Fruit Is the Evidence of a Spirit-Filled Life

Let's bring this to where we live. Acts 2 gives us the *initial* evidence of the Spirit: **speaking in tongues** (Acts 2:4, 10:46, 19:6).

But the **ongoing** evidence is found in Galatians 5.

It's not either-or, it's **both**.

Tongues are the **sign**, but fruit is the **proof**.

"They were all filled..." (Acts 2:4)

"They continued steadfastly..." (Acts 2:42)

"They had all things in common..." (Acts 2:44)

That's love, peace, patience, and kindness **in action**.

So let's ask ourselves, as Spirit-filled believers:

Is there fruit in our words?

Is there fruit in our homes?

Is there fruit in how we handle pressure?

Because God's Spirit didn't just come to **excite** us, it came to **change** us.

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## 5. From Firstfruits to Fullness: The Work Continues

Romans 8:23 calls the Holy Ghost "**the firstfruits of the Spirit.**" That means what we've experienced is just the beginning. Pentecost was the down payment. But the full harvest is still coming.

Until then, we don't just wait — we **grow**.

Galatians 5:25 — "If we live by the Spirit, let us also keep in step with the Spirit."

That's daily surrender. That's Spirit-led maturity. That's **living Pentecost** every day.

# Conclusion: Christian People Must Be Fruitful People

Let's return to that image of the two loaves being waved before the Lord.

Now picture this:

You and me. Ordinary people. Not perfect, but **Spirit-filled**.

Lifted up in worship. Living lives that are fragrant, faithful, fruitful.

Not just **filled**, but **formed**.

Let's read Ephesians 5:15-21.

So here's the question we leave with:

"What kind of harvest is the Holy Spirit producing in me?"

Let's not settle for tongues without love, or boldness without gentleness.

Let's pursue the **full work of Pentecost** — fire on the tongue, and fruit in the life.

**"Lord, let Pentecost not only fall again... but let it grow again — in us."**

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## Group Discussion Questions

1. How does the fruit of the Spirit reflect the ongoing work of Pentecost in a believer's life?

*Follow-up thought: Can someone be Spirit-filled and not Spirit-led? What does Galatians 5:25 suggest?*

2. Why do you think God chose to describe these qualities (love, joy, peace, etc.) as "fruit" instead of "gifts" or "achievements"?

*Hint: Consider the nature of fruit: how it grows, what it needs, and what it reveals.*

3. In Acts 2, we see a powerful outward sign: speaking in tongues. In Galatians 5, we see inward evidence: the fruit of the Spirit. Why are both necessary in a healthy, Spirit-filled life?

4. What area of the fruit of the Spirit do you personally feel God is currently developing in your life?

5. How can we, as a church or group, become more intentional about cultivating the fruit of the Spirit — not just celebrating the fire of Pentecost, but walking in its fullness daily?